

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 27th September 1890.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahammadi"	Tangail, Mymensingh	450	14th Sept. 1890.
2	"Hitakari"	Kushtea	30	Second fortnight of Bhádra 1297, B.E.
3	"Kasipore Nibási"	Kasipore, Burrisal	.....	15th Sept. 1890.
4	"Navamihir"	Ghatail, Mymensingh	.....	First fortnight of Asvin 1297, B.E.
5	"Sahayogi"	Burrisal	.....	16th Sept. 1890.
6	"Uluberia Darpan"	Uluberia	.....
<i>Weekly.</i>				
7	"Arya Darpan"	Calcutta	102	8th Sept. 1890.
8	"Bangabási"	Ditto	20,000	20th ditto.
9	"Banganibási"	Ditto	.....	19th ditto.
10	"Burdwán Sanjivani"	Burdwan	302	16th ditto.
11	"Cháruvartá"	Sherepore, Mymensingh	500	
12	"Dacca Prakash"	Dacca	1,200	21st ditto.
13	"Education Gazette"	Hooghly	885	19th ditto.
14	"Grambási"	Ramkristopore, Howrah	800	22nd ditto.
15	"Hindu Ranjiká"	Beauleah, Rajshahye...	300	
16	"Navayuga"	Calcutta	.....	18th ditto.
17	"Pratikár"	Berhampore	600	19th ditto.
18	"Rungpore Dikprakash"	Rungpore	.....	18th ditto.
19	"Sahachar"	Calcutta	500	17th ditto.
20	"Sakti"	Dacca	.....	16th ditto.
21	"Samáj-o-Sáhitya"	Garibpore, Nuddea	.....	21st ditto.
22	"Samaya"	Calcutta	3,806	19th ditto.
23	"Sanjivani"	Ditto	4,000	13th & 20th Sept. 1890.
24	"Sansodhini"	Chittagong	.....
25	"Saráswat Patra"	Dacca	300	20th Sept. 1890.
26	"Som Prakash"	Calcutta	1,000	23rd ditto.
27	"Sudhakar"	Ditto	2,580	19th ditto.
28	"Sulabh Samvád"	Ditto	.....	20th ditto.
29	"Surabhi o Patáká"	Chandernagore	700	19th ditto.
<i>Daily.</i>				
30	"Banga Vidyá Prakashiká"	Calcutta	500	17th to 20th, 22nd, and 23rd Sept. 1890.
31	"Bengal Exchange Gazette"	Ditto	.....	18th to 22nd, and 24th Sept. 1890.
32	"Dainik o Samáchár Chandriká"	Ditto	1,500	21st to 25th Sept. 1890.
33	"Samvád Prabhákar"	Ditto	800	19th, 20th and 22nd to 25th Sept. 1890.
34	"Samvád Purnachandrodaya"	Ditto	300	19th, 20th and 22nd to 25th Sept. 1890.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
35	"Dacca Gazette"	Dacca	.....	22nd Sept. 1890.
HINDI.				
<i>Monthly.</i>				
36	"Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling	20	18th ditto.
37	"Kshatriya Patriká"	Patna	200	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<i>Weekly.</i>				
38	"Aryāvarta" ...	Calcutta	800	13th and 20th Sept. 1890.
39	"Behar Bandhu" ...	Bankipore	.....	16th Sept. 1890.
40	"Bhārat Mitra" ...	Calcutta	1,653	18th ditto.
41	"Desī Vyāpārī" ...	Ditto	.....
42	"Sār Sudhānidhi" ...	Ditto	500	
43	"Uchit Baktā" ...	Ditto	4,500	
PERSIAN.				
<i>Weekly.</i>				
44	"Jāum-Jahānomah" ...	Calcutta	250	19th ditto.
URDU.				
<i>Weekly.</i>				
45	"Aftal Alum Arrah" ...	Arrah	300	
46	"Al Punch" ...	Bankipore	.....	15th ditto.
47	"Anis" ...	Patna	.....
48	"Gauhur" ...	Calcutta	196	
49	"Raisul-Akhbari-Moorshīdabad" ...	Murshidabad	.....
50	"Urdu Guide Darussaltanat" ...	Calcutta	340	19th ditto.
URIYA.				
<i>Monthly.</i>				
51	"Asha" ...	Cuttack	.....
52	"Pradīp" ...	Ditto	.....
53	"Samyabadi" ...	Ditto	.....
54	"Taraka and Subhavārtā" ...	Ditto	.....
<i>Weekly.</i>				
55	"Dipaka" ...	Cuttack	.....
56	"Samvad Vāhika" ...	Balasore	205	4th and 11th Sept. 1890.
57	"Urya and Navasamvād" ...	Ditto	600	3rd and 10th ditto.
58	"Utkal Dīpikā" ...	Cuttack	444	6th and 13th ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
59	"Paridarshak" ...	Sylhet	450	
60	"Silchar" ...	Silchar	500	8th Sept. 1890.

I.—FOREIGN POLITICS.

THE *Sanjivani*, of the 20th September, says that the Amir of Afghanistan, being pressed for money, is supplicating the Government of India for the grant of a larger subsidy. The Government is not unwilling to grant the Amir's prayer, but it will avail itself of this opportunity to carry into effect its long-cherished desire of placing an English Ambassador in the Amir's Court. Government will not, probably, assent to an increase of the subsidy, unless the Amir takes in an English Ambassador in his Court; and the result of the Government's refusal will be that the Amir will assume a hostile attitude towards it,—the inevitable result of friendship secured by money. As for sending an Ambassador to the Amir's Court, does not the Government recollect how it was involved in danger every time it intended taking such a step? And does it wish to be involved in similar danger once more?

The Afghan subsidy.

SANJIVANI,
Sept. 20th, 1890.

If the Government wants the Amir to be friendly to it, it should grant his prayer unreservedly. Friendship bought with money must be maintained with money.

II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

The Courtallum falls case.

2. The *Samaya*, of the 19th September, has the following on the Courtallum falls case:—

SAMAYA,
Sept. 19th, 1890.

1. The statement of the *Hindu* newspaper, that Mr. Krishna Ayer withdrew his case against Mr. Clarke simply because he thought that it would be impossible to obtain justice, does not seem to be an incorrect one. Lord Connemara is known to be a just and experienced ruler, and his Excellency's Government ought to appoint a Commission to enquire why Mr. Krishna Ayer, who saw the insult committed on his wife with his own eyes, withdrew the case against Mr. Clarke. It is surely the duty of Government to dispel the impression that Mr. Ayer withdrew the case from the fear that justice would not be done to him.
2. The District Magistrate was guilty of gross partiality, as is clear from the fact that, instead of sending the case for trial to the Court of the Assistant Magistrate, in whose jurisdiction the incidents out of which the case arose took place, he sent it to the Court of a European Joint-Magistrate of a different place. He also exceeded his powers when he made the arbitrary rules fixing the times for bathing. Will Government allow such a Magistrate to escape unpunished?
3. Mr. Henry, who tried the case, said in his judgment that though the offence committed by the defendants was a trifling one, still he would award them heavy punishment. Does not this mean that the natives must be kept in check and the Europeans encouraged? Mr. Henry's decision was received with laughter in the High Court. And the Government of Madras has perhaps seen by this time what a dreadful thing it is to entrust such a man with the administration of justice.
4. The Sessions Judge acted very improperly when he refused, without showing any reason, the application asking him to release the defendants on bail. The fear of the defendants that they would not obtain justice at the hands of the

Sessions Judge was under the circumstances not groundless. The case shows that none of the Judicial officers, from the Judge downwards, in the district of Tinnevely are slow to cause miscarriage of justice in consideration of colour.

DACCA PRAKASH,
Sept. 21st, 1890.

3. A correspondent of the *Dacca Prakásh*, of the 21st September, says that under the present Bengali Magistrate of Mymensingh many hakims are discharging defendants in criminal cases on personal considerations, and many defendants are producing as witnesses Judicial officers who are staying in their houses. No miscarriage of justice from the above causes was apprehended under the European Magistrate.

Administration of justice in Mymensingh.

SOM PRAKASH,
Sept. 22nd, 1890.

4. The *Som Prakásh*, of the 22nd September, says that the order passed by the Lieutenant-Governor of the North-Western Provinces, requiring District Superintendents of Police to bring before Magistrates the papers of cases in which light sentences have been passed by Subordinate Magistrates with the view of getting them increased by order of the High Court, will produce great mischief by inducing the Subordinate Magistrates to pass heavy sentences for light offences. Government is anxious to prevent the passing of light sentences for grave offences; what has it done to prevent the passing of hard sentences for light offences? If the order in question is enforced, the subordinate Magistracy will pass sentences not so much with the view of doing their duty as with the object of pleasing the District Superintendent.

An order of Sir Auckland Colvin.

KASIPUR NIVASI,
Second fortnight of
the month of Bhadra,
1297 B.E.

5. The *Kasipur Nivási*, of the second fortnight of the month of Bhadra, calls attention to the existence of touters in the criminal courts at Burrisal, and asks the authorities to take steps to remove them.

Touters in the criminal courts at Burrisal.

SAHAYOGI,
First fortnight of the
month of Aswin,
1297 B.E.

6. The *Sahayogí*, of the first fortnight of the month of Aswin, 1297 (B.E.), condemns the ruling passed in a case by Justices Beverley and Banerjee that the husband is the legal guardian of a married Hindoo girl, however young she may be in years. As girls are at times married in this country at an extremely early age, the decision will facilitate the commission of oppression by compelling parents to give up their married daughters at the request of their husbands.

A recent High Court ruling.

SANJIVANI,
Sept. 13th 1890.

(d)—*Education*.

7. The following is an extract from a letter written to the *Sanjivani*, of the 13th September, by Bipin Bihari Sen :—

The B.L. candidate from the Ripon College.

I attended law lectures in the Ripon College for the whole of the first year and for some months of the second, when, being appointed to the head mastership of the Senhati school, I left Calcutta. As nothing but a regular attendance at the lectures for the remaining months of the second year would have entitled me to appear at the examination, I postponed appearing at the examination till the next year, during which I completed my percentage by a regular attendance for five months. And at the time of paying the arrears of my college fees I received a certificate from the late Principal of the college, Baboo Dev Sanker De, to the effect that I had completed my three years' course. I presented this certificate to Amrita Baboo, the Superintendent, when depositing my fees for the examination; and one or two other gentlemen, who were present on the occasion, can bear witness to this.

It is necessary to explain here that it is the practice of the Ripon College authorities to remove the name of a student from the register as soon as he makes default in the payment of his college fees. But the name is re-entered when the arrear fees are paid, and attendance is marked according as it has been ascertained by the clerks. I paid my arrear fees in two instalments of Rs. 30 and Rs. 39 respectively. I do not know whether my name was re-entered in the register after these payments. Most probably it was not entered in the register of every month, for the Syndicate stated that my name was missing in the register for 20 months.

I did not mention the fact of the certificate before the Committee of the Syndicate because I was not questioned about it.

Baboo Surendra Nath Banerjee must be under the impression that my evidence before the Committee of the Syndicate prejudiced his college, or he would not have removed the saint-like Principal, Baboo Triguna Charan Sen, from his post on the ground of his being a relative of mine. Everybody knows the high moral character Baboo Triguna Charan bears; and supposing that I entertained any bad motive, was it in my power to make it known to a man like him? It is a fact that he was promoted to the Principalship only the day previous to the sending up of the applications of the candidates for the last B.L. Examination. Is it not clear then that Baboo Surendra Nath removed Baboo Triguna Charan for no fault of that gentleman, but only to save his own college? As a leader of his countrymen, Baboo Surendra Nath is moving heaven and earth to have the wrong done to the Maharaja of Cashmere by his groundless deposition redressed; and he is bringing forward arguments to show that his college is going to be disaffiliated without good reason. That such a man should depose the Principal of his own college solely upon the strength of the representations of his clerks must not be without some secret reasons.

8. The same paper has the following:—Baboo Surendranath Banerji has dismissed Baboo Triguna Charan Sen, the Principal of the Ripon College, on the

SANJIVANI,
Sept. 13th, 1890.

The Ripon College affair. suspicion that it was owing to him that Bepinbihari Sen was dishonestly sent up to the B. L. Examination. Baboo Triguna Charan has been known to the writer for some years, and any one who knows him will say that he is not a man who can act dishonestly. The writer is, therefore, sincerely sorry for the bad report that is going round against Baboo Triguna Charan's name. Baboo Triguna Charan was appointed to the Principalship only the day before that on which the applications of the candidates were sent up to the Registrar, and Bepinbihari Sen held a certificate from the late Principal, Baboo Dev Senkar De, to the effect that he had completed his three years' course of lectures. The writer, therefore, fails to see any fault on the part of Triguna Baboo, and will be glad to see him reinstated in his post.

The critical position in which the Ripon College has been placed is due simply to the machinations of some of the members of the Syndicate, who hate the independent colleges.

9. The same paper is surprised to hear that Suvarnavaniks are not to be admitted to the Hindu hostel. The hostel is under the supervision of Government, and it is strange that such injustice could be perpetrated in connection with it. However, it is matter for congratulation that Sir Alfred Croft has personally undertaken to settle the matter. It is hoped that he will do justice to the Suvarnavanikas.

SANJIVANI.

10. The *Burdwan Sanjivani*, of the 16th September, is opposed to the admission of Suvarnavaniks into the Hindu hostel, and says that as the *Indian Mirror* and the *Hindu Patriot* are not the mouth-pieces of the Hindu community, what they say on the subject cannot be accepted. Their statements

BURDWAN SANJIVANI,
Sept. 16th, 1890.

may have value in the eyes of the forward Baboos and the un-Hindu sons of Hindus, but those who really constitute the Hindu community do not approve or endorse those statements. Rai Radhika Prasanna Mookerjee Bahadur and Mahamahopadhyaya Mahesa Chandra Nyayaratna are the Superintendents of the hostel. It is hoped that they will see that nothing is done in the hostel which may have the effect of compromising the caste notions of the boarders.

BURDWAN SANJIVANI,
Sept. 16th, 1890.

11. A correspondent of the same paper says that the results of the last year's Lower Primary Examination in Rayna have not yet been published, and text-books for the current year have not yet been selected. These irregularities will make it difficult for the gurus to improve their pathshalas. The attention of the Vice-Chairman of the Burdwan District Board is drawn to the matter.

The Lower Primary Examination in Rayna in the district of Burdwan.

SAKTI,
Sept. 16th, 1890.

12. The *Sakti*, of the 16th September, says that it is true that though the Suvarnavaniks cannot mix with high-caste Hindus, still it is not desirable to quarrel over the question of their admission to the Eden Hindu hostel. As the hostel is now provided with increased accommodation, the difficulty should be solved by assigning separate kitchens, dining places, and domestics for the Suvarnavaniks.

Suvarnavaniks in the Hindu hostel.

SAKTI.

13. The same paper says that it was not the object of the founder of the Premchand Roychand studentship that the students who would win it should either live in ease after their college career or start some business with their reward as their capital. His object must have been to place the winners of his prize in a position to prosecute their studies after finishing their University career, and to diffuse knowledge among their countrymen. But the students who have hitherto secured the reward have hardly fulfilled this object of the founder. The writer would therefore suggest that the University authorities should require the students who win the prize in future to write a book on a literary or scientific subject, in the same way as the Tagore Law Professor is required to write a book on some legal subject. But the book to be written by the Premchand Roychand student should be written in one of the vernacular languages of the country. The adoption of this suggestion will make the winner of the prize continue his studies, while it will give the country every year a really good literary or scientific work. No such objection can be taken to this proposal as was urged against the proposal made some time ago to compel the Premchand Roychand student to proceed to England.

The Premchand Roychand student-ship.

SAHACHAR,
Sept. 17th, 1890.

14. The *Sahachar*, of the 17th September, says that the amendment passed at the last meeting of the Senate in regard to the Ripon College has given general satisfaction. It is hoped that the authorities of that college will henceforward act with caution.

The Ripon College case in the Senate.

SAMAYA,
Sept. 19th, 1890.

15. The *Samaya*, of the 19th September, is glad that the Ripon College difficulty was in a manner solved at the last Senate meeting. If the proprietor of the college can now manage it satisfactorily for three months, it will probably escape punishment. Baboo Surendranath Banerji should henceforward pay particular attention to the management of his college.

The Ripon College case in the Senate.

SANJIVANI,
Sept. 20th, 1890.

16. The *Sanjivani*, of the 20th September, says that it cannot approve of the decision of the Senate regarding the Ripon College. The Ripon College authorities having amply repented of the irregularities which existed in their College, ought not to have been punished at all. The decision come to by the majority of the Senate will only make the disgrace of the institution deeper.

The Senate's decision regarding the Ripon College.

17. Th *Samáj-o-Sáhitya*, of the 21st September, has the following:—

Suvarnavaniks in the Hindu hostel.

The writer knows the history of the Hindu hostel from its foundation by the late Baboo Peary Churn Sircar, and is in a position to say that the Hindus, whose water cannot be used by the higher castes, were admitted to the hostel and were only required to dine separately from the higher classes. Pandit Mahes Chandra Nyayaratna is therefore wrong in saying that the rules of the old hostel excluded the Suvarnavaniks. Whatever the reason that led to the social degradation of the Suvarnavaniks, there can be no question that, in purity of manners, they are now equal to Brahmins and Kayasthas. And to exclude them from the hostel would be to exclude a most influential class from Hindu society.

SAMAJ-O-SAHITYA,
Sept. 21st, 1890.

18. The *Bengal Exchange Gazette*, of the 22nd September, has the following:—There is no chance now of an

The Ripon College case.

Indian being pardoned by the rulers for any wrong act, even if he makes sufficient atonement for it. Nay, the punishments now inflicted on the Indians are heavier than they used to be before. The Ilbert Bill agitation and the National Congress are at the bottom of this change in the policy of the Government towards the natives. The Government cannot now bear to see the Indians improving their condition in any respect. Even in educational matters Government is said to be contemplating absolute discontinuance of the annual expenditure that is now incurred by it.

BENGAL EXCHANGE
GAZETTE,
Sept. 22nd, 1890.

The writer then refers to the Ripon College case, and says that the college is one of the best of its kind in Bengal, and has excelled even the oldest Government Colleges in several respects. It was established only a few years ago, and already counts on its rolls 1,700 students. The mode of teaching which prevails in the institution is also of a very superior kind. All this speaks favourably of native energy and perseverance, even in these dark days. It should be remembered, too, that this is only the dawn of independent native enterprise, and any blow dealt to it now will be fatal to its progress. The Calcutta University is about to deal such a blow to private enterprise. The Ripon College authorities have made sufficient atonement for their shortcomings by dismissing the parties who were chiefly responsible for the breach of the University rules. Many such offences are always committed under British rule, and the rulers generally pardon the offenders. But then the offenders must not be natives to get the benefit of pardon. This was not always the case in former times.

19. The *Dainik-o-Samáchará Chandriká*, of the 22nd September, says that at the last Senate meeting, convened for the purpose of considering the Ripon College

The last Senate meeting.

disaffiliation question, a good many educational officers who voted on the side of Sir Alfred Croft were at heart supporters of the other side. The writer knows the private opinions of many of these officials and had a talk with some of them on the subject. Some of them said—"It does not look well for us to vote against Sir Alfred Croft and Mr. Tawney." This view is certainly correct; for it is not proper for one living in the water to quarrel with the crocodile. The writer, however, does not think that either Sir Alfred Croft or Mr. Tawney could do any harm to any one simply for having voted against him. Nevertheless there is no harm in one's being cautious. For, after all, Sir Alfred is the Siraj-ud-doula of the Education Department.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 22nd, 1890.

Baboo Ashutosh Mukhopadhyaya was the chief opponent of the Ripon College, and had the most *zid* in the matter. Baboo Radhika Prasad Mukerjee, his uncle, voted on his side. Will it not be better to have in these days of voting a large number of uncles and nephews of the above type? The meeting of the Senate was nothing but a farce.

KASIPURNIBASI,
Second fortnight of
the month of Bhadra,
1297 B.E.

20. The *Kasipurnibasi*, of the second fortnight of the month of Bhadra, is sorry to say that a candidate for the post of inspecting pundit was induced to pay a bribe of Rs. 25 in the hope of obtaining the post, but did not obtain it. The writer has received a letter on the subject, which he cannot publish on account of its being anonymous.

(e)—*Local Self-Government and Municipal Administration.*

SURABHI-O-PATAKA,
Sept. 19th, 1890.

21. The *Surabhi-o-Patáká*, of the 19th September, has heard many complaints of irregularities in the Naihati Municipality. It is said that a large amount of the money of the Municipality is wasted. The Commissioners are quite indifferent to sanitary improvement. The Municipality does not spend on the clearing of jungle and improvement of the drainage in the other villages even half of the money it spends in constructing metalled roads in Naihati proper and in lighting its roads. No attention is paid to the improvement of certain wards of even such an important village as Halisahar. The writer has himself seen the condition of Baruipara, Dangapara, and other wards of the Municipality where the drains are choked with jungle. It is hoped that the Municipal Chairman, Babu Haraprasad Shastri, will attend to the petition from the ratepayers of those ward for the clearing of the drains.

GRAMVASI,
Sept. 22nd, 1890.

22. The *Grámvási*, of the 22nd September, says that the want of a jetty at the Mahisarakha ferry ghât in the district of Howrah is very much felt by people who have to use the ferry. At present they have to wade through half the rivers before they are taken on boats.

(f)—*Questions affecting the land.*

HITAKARI,
Sept. 14th, 1890.

23. A correspondent, writing to the *Hitakari*, of the 14th September says that the zemindar of Daulatpore, Talberia and Kalidaspore, in the Kushtea sub-division of the Nuddea district, is as usual rigorously collecting rent from his ryots although they are suffering from the effects of the recent floods.

(g)—*Railways and communications, including canals and irrigation.*

GRAMVASI,
Sept. 22nd, 1890.

24. The *Grámvási*, of the 22nd September, says that the boats plying in the Midnapore canal have to pay toll and demurrage in case they are detained in the canal more than a day. The boats on Board which paddy is sold have to pay in addition to those taxes a third kind of tax called "koyali jama." This tax falls on the consumers of rice, and is felt as a hardship by the poor. It was once abolished, and it is not known why it has been revived. It should be abolished.

(h)—*General.*

SAKTI,
Sept. 16th, 1890.

25. The *Sakti*, of the 16th September, says that, in spite of the rule that outsiders should not be taken into the clerkships under the Bengal Government until the candidates who have passed the clerkship examination successfully shall have been provided Dr. Gregg, the Sanitary Commissioner, who is a great favourite with the Government, is actually giving appointments to outsiders in his office, though numbers of passed candidates are still unprovided. Will Sir Steuart Bayley connive at these arbitrary acts?

26. The *Sahachar*, of the 17th September, supports the proposal to abolish the Secretariat Registrarships—offices which do no real work but cost a good deal of money.

SAHACHAR,
Sept. 17th, 1890.

27. The *Navayuga*, of the 18th September, says that the refusal of the Postal authorities to give boat-hire to peons of village post offices is causing much inconvenience, and letters and parcels, &c., are not being distributed properly. In many cases the post office clerks are returning parcels marking them as "refused" without even attempting to distribute them. The Postal authorities should look to the matter.

NAVAYUGA,
Sept. 18th, 1890.

28. The same paper says that irregularity in the distribution of letters is occurring in all the post offices in the district of Pubna, and the subscribers to this paper in that district are not receiving their papers regularly.

NAVAYUGA.

29. The same paper says that the postmaster in charge of the post office at Bowbazar, Calcutta, does not seem to possess much experience of postal work. He apparently does not know that according to postal rules no fee is charged for value-payable parcels when they are returned marked, "unclaimed" or "not known," and has accordingly levied fees on such parcels more than once. He had to return these fees by order of the authorities. He again levied an illegal fee of this nature on the 14th April last. The matter was reported to the Presidency Postmaster on that very day. The report contained a very grave charge against the working of the Bowbazar post office, and yet the authorities have up to this date taken no notice of the complaint. It is hoped that the Postmaster-General will enquire into the matter.

NAVAYUGA.

30. The *Bengal Exchange Gazette*, of the 19th September, has heard that the Government contemplates repealing the income-tax only partially. The tiger can never resist the temptation of drinking blood when it has once tasted it. And the Government of India, in the same way, cannot give up a source of revenue when it has once found it profitable. There are officials who hold that, though the Indians are poor, they are yet not so poor as to be unable to pay taxes; for it is said that if the case had been such they could not have readily paid every tax that is imposed upon them. But the Indians pay their taxes readily in spite of their poverty, because they know full well that an English court of justice is the very den of Pluto, and that they have no alternative but to pay the taxes. Entering a court of justice is entering into Pluto's den, and there is no escaping from it. One has sometimes to part even with the very clothing one wears to meet the demands of a court of justice; but even then the demands are not fully satisfied, but go on vexing one till the day of one's death. This is the tangible result of British rule. The Government has determined to repeal the income-tax partially. But the writer is of opinion that the tax should be repealed *in toto* if it is repealed at all. Things should never be done by halves. And a total repeal is recommended, because, if the tax is only partially repealed, it is certain that the modification will benefit only those who enjoy large incomes, the poorer classes being left to groan as usual under the burden of the tax.

BENGAL EXCHANGE
GAZETTE,
Sept. 19th, 1890.

31. A correspondent of the *Dacca Prakash*, of the 21st September, says that as the postmasters in charge of mofussil post offices get poor salaries, they cannot engage servants for their domestic work. They therefore get all that work done by the post peons under them, and the consequence is that letters, parcels, &c., are not distributed in time. This would have been prevented if the postal inspectors had done their duty properly. It is therefore

DACCA PRAKASH,
Sept. 21st, 1890.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 22nd, 1890.

proposed that each post peon should be furnished with a visit book, in which letters, money orders and their service should be entered.

32. The *Dainik-o-Samachar Chandrika*, of the 22nd September, says that, in all quarrels between Hindus and Mussalmans, the English officials of Government are taking the side of Mussalmans without being punished by Government on that account. At Rhotak in the Punjab, for instance, Mr. Rennick, Magistrate, shewed undue partiality towards the Mussalmans, with the object of harassing the Hindus, and yet he has not been punished by Government, nor is there any hope that he will be ever punished for that. Cow-slaughter is not prohibited in the shastras of the Mussalmans, and is possibly enjoined therein. But to slaughter cows in such a manner as to wound Hindu feeling and to make them mad and senseless with pain and rage can not certainly be in accordance with the tenets of the Mussalman religion. That official of Government is therefore guilty of a very grave offence whose sympathy and connivance encourage Mussalmans to slaughter cows in such a manner as to excite the anger of the Hindus. As Mr. Rennick was not punished on the last occasion, his conduct on the present occasion has been still more reprehensible. At Durbhunga, the Mussalmans having made preparations for slaughtering cows in the Hindu quarter, the Hindus went to the Magistrate and asked for his interference. But he neither took any steps nor held out any hopes. At last, when the Mussalmans proposed to kill cows in the presence of the Hindus, the latter become mad with despair, and attempted to prevent the former from carrying out their intention. They came to the scene of action in crowds, and thought that either the Mussalmans would give up the attempt through fear, or the officials would interfere in the interests of the peace. But they were mistaken in this. By order of Mr. Faulder, Magistrate, 22 Hindus, men, that is, whom the preparations for the slaughter of cows had made senseless, were arrested. Two of them died—the writer cannot say why—in prison, 20 were fined, and 18 were sent to jail. The officials of any other country would have pacified these men with sweet words, but sweet words are unknown to the Indian officials. At Southampton in England people quarrelled with the police, and there was a regular fight afterwards between them and the soldiers, and yet none of the officials was able to arrest and charge any of the people who were implicated in the matter. On such occasions the officials in England try to pacify the people. But a very different policy is followed in India. Whereas in England the object of the Government's policy (rajaniti) is to protect the people, in India the object of that policy is to crush them. Two of the persons arrested on the occasion of the Durbhunga disturbance have escaped punishment through death, and the writer would not have been sorry if all of them had escaped punishment in that way. For, under English rule, death is, on a great many occasions, the only way of escaping punishment.

On the occasion of his last visit to Durbhunga, the Lieutenant-Governor has, in a manner, thrown all the blame in connection with the cow-killing disturbance there on the Hindus. And considering that His Honour has approved of all acts, good or bad, of the officials in connexion with that disturbance, it must be freely observed that he has been all along throwing the blame on the Hindu community in all matters. But the Hindus have appealed to the Judge's Court at Mozufferpore, and will probably carry their case before the High Court. Before throwing the blame on the Hindu community, Sir Steuart Bayley should have therefore waited until the disposal of the appeal. Sir Steuart Bayley's condemnation of the Hindu community of Durbhunga has, however, neither pained nor surprised the writer. For it has now become the policy of the officials of Government to set class against class and people against people. Why Government has

adopted this crooked policy is a mystery which it is not the object of the writer to clear up in this article. It is for the good and well-disposed Mahomedans to say whether or not it is their co-religionists who are the aggressors in the cow-killing disturbances, and it is for the impartial and experienced officials of Government to say whether or not officials like Messrs. Faulder and Rennick, are guilty of shewing partiality to Mahomedans and oppressing the Hindus.

33. The *Som Prakásh*, of the 22nd September, says that when the Sanitary Board of Bengal was established, Government stated in its letter, dated the 17th December 1889, that no special expenditure would be sanctioned for it. In July last, however, an Assistant Engineer was appointed to the Board on a monthly salary of Rs. 700. Again, at a meeting of the Board, held on the 30th August, it was resolved that the Board should have a separate Secretary. Government has accordingly been applied to to sanction the post of a Secretary to the Board on Rs. 150 per month. Dr. Gregg, the Sanitary Commissioner, wants to have the post of his head clerk amalgamated with the new post of Secretary and by this means, to get the salary of his head clerk increased to Rs. 400 per month. In the beginning of this year the Government of India, notwithstanding the recommendation of the Lieutenant-Governor, refused to sanction Dr. Gregg's proposal to have the salary of his head clerk increased to Rs. 400. Thus foiled, Dr. Gregg is now trying to gain his object indirectly, and hence his proposal to create a new post and amalgamate it with that of his head clerk. It is hoped that the Government of India will carefully consider Dr. Gregg's proposal before sanctioning it.

SOM PRAKASH
Sept. 22nd, 1890.

III.—LEGISLATIVE.

34. The *Dacca Prakásh*, of the 21st September, says that it has supplied Government with a translation of its article on the amendment of the Revenue Sale Law, which appeared in its issue of the 6th June last, and hopes that Government will now pay attention to that article and pass a law which will be really beneficial to the zemindars. In the course of the article in question, it was proposed that notices of sales should be sent by post, free of charge, to the punchayet of each village; and the writer now adds that if Government is unwilling to have the notices served gratis, it may charge postage for the service of the same. Now, even if a postal fee is charged, the cost of serving the sale notices will be trifling in comparison with the cost which is now incurred for the same purpose. There are, for instance, 28,022 villages in the Dacca division. And if the postal fee for serving each sale notice be two pice, Rs. 875 will be the cost of serving sale notices in all these villages. And as there are some 800 mehals within the division, each mehal will cost only one rupee more. Add to this another rupee, which has been shown to be the cost which will be incurred in printing and packing the sale notices. Thus Rs. 2 represent the total cost per mehal; which is after all trifling in comparison with what is now incurred for the service of the sale notices.

DACCA PRAKASH,
Sept. 21st, 1890.

35. The *Dainik-o-Samáchár Chandriká*, of the 22nd September, approves of the proposal made by some to appoint Nawab Abdul Lutif as a member of the Viceregal Council in place of Syed Amir Hossein, who will shortly vacate his seat in the Council, and suggests the name of Baboo Bhudeb Mookerji in connection with the other vacancy which will be caused by the retirement of the Hon'ble Durga Charan Law.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 22nd, 1890.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BANGABASI,
Sept. 20th, 1890.

The officials and the distress.

36. The *Bangabási*, of the 20th September, says that it cannot make out if the officials are really doing anything to relieve the prevailing distress. The press, it is true, is teeming with accounts of energetic efforts made by the officials to relieve distress, but no energetic action on their part is to be met with in the places where distress actually prevails. This seems to prove that the officials are more intent on getting praise, or throwing dust in the eyes of the public, than on actually giving relief to the afflicted people. The writer is sincerely sorry to have to make these remarks.

BANGABASI.

Prospects of the crops at Rayna in the Burdwan district.

37. A correspondent writes to the same paper from Rayna in the Burdwan district to say that the crops sown after the subsidence of the floods of the Damodar are withering for want of rain. All hopes of the *rabi* crop will also have to be given up if there be no rainfall shortly. The village has not had successful harvests for the last few years owing to floods.

BANGABASI.

Prospects of the crops in the Midnapore district.

38. The same paper has learnt from Arancha within the jurisdiction of the Kooramal thana in the Midnapore district that the place has had no rain for the last two months, and that the crops sown are, in consequence, about to wither. There is every probability of a famine making its appearance in the place.

VI.—MISCELLANEOUS.

HITAKARI,
Sept. 14th, 1890.

The Deputy Magistrate of Kushtea.

39. The *Hitakarí*, of the 14th September, says that the Deputy Magistrate of Kushtea gave his permission to the adoption of a little girl aged two months by an old prostitute of Jaupore in that sub-division, though it was evident that the girl was being adopted for immoral purposes.

BURDWAN SANJIVANI,
Sept. 16th, 1890.

The Bandhagacha breach in the district of Burdwan.

40. The *Burdwan Sanjivani*, of the 16th September, says that the breach at Bandhagacha in the district of Burdwan is doing great mischief to the surrounding villages. It is deeper than the bed of the Damodar by some nine or ten cubits, and if not stopped will gradually convert itself into the main bed of the river. Already the water passing through the breach has done great damage to the crops in Raithanpore, Bandhagacha, Bolapore, Sutagacha, Belasara, Koyasapore, Jotasalim, Sibpore and other villages. There are in these villages no educated men who can make their wants known to Government. But fortunately the people of the district of Burdwan have got a very able and kindhearted Magistrate and a very able and kindhearted Commissioner who, if informed of their distress, will surely take steps to remove it. "O noble-minded Sir Steuart Bayley, ruler of Bengal, condescend to cast kind glances upon these poor helpless people. O kindhearted Magistrate and noble-minded Commissioner, do you personally inspect the condition of the people and save the property of thousands of them. You will not have to go far; you will be able to see the condition of the people from the very courtyard of your houses. You represent the ruler of the country, and you are the only friends of thousands of poor and helpless people. *Rajadharma* (duties of a ruler, as ruler) and kingly duty consist in protecting the life, property and religion of the subjects."

ULUBERIA DARPAN,
Sept. 16th, 1890.

The next census.

41. The *Uluberia Darpan*, of the 16th September, has the following in connection with the next census:—
Government should now publish in the gazette the forms and the rules which it has settled for taking the census. If this is done, people will have an opportunity of discussing them and good

will come out of the discussion. On the last two occasions the Census Superintendents and the enumerators were selected by the police. But it is hoped that this time they will be selected by District and Local Boards and that the police will only assist at the taking of the census. The villages within the jurisdiction of a thana should be distributed among the members returned to the Local Board by that thana, and each of the members should be asked to superintend the taking of the census within the villages allotted to him. The members of the District Boards should supervise the work done by the members of the Local Boards and give instructions to ignorant enumerators. There was great confusion in taking the census on boats on the last occasion; it is therefore desirable that this time good enumerators should be entrusted with that work and arrangement made for supervising their work. The work of supervision will cost no money if it is entrusted to the members of District Boards. But in that case the members must be paid travelling allowances. Each enumerator should be required to enumerate the population of about 100 to 150 houses. And considering that the census forms will be filled up beforehand and that the enumerators will only check them at night, the work allotted to each enumerator will not be a heavy one. The night of the 26th February 1891 has been fixed for taking the census. But being the third night of the dark fortnight it will be dark for the first two hours after sunset. So it is desirable that instead of the 26th the 22nd or the 23rd February, which are the 14th and the 15th day respectively of the bright fortnight, should be fixed for the purpose. Besides if as on the last occasion the taking of the census on boats on rivers occupies four days the census ought to commence on the 22nd February; otherwise the darkness of the night will make the taking of census on boats impossible. The census forms as well as the rules for the guidance of the enumerators should be written in plain and clear language.

42. Referring to the news of the oppression of Hindus in Rohtak, the *Bhārat Mitra*, of the 18th September, says, that unless the Viceroy orders a proper enquiry to be made into the matter, the good name of the British Government will be seriously injured.

BHARAT MITRA,
Sept. 18th, 1890.

43. The *Education Gazette*, of the 19th September, cannot accept the statement of the *Times* newspaper that the Government of India is to blame for not putting down early marriage and forced widowhood among the Hindus. It will not be proper for a foreign Government like that of this country to interfere with the social customs of its subjects, and the more so when these customs, as in the case of Hindus, happen to be intimately connected with religion. The Government is therefore wise in not interfering with the social customs of its subjects, and in observing strict neutrality in religious matters. It is true that it has put down *suttee*, and the custom of throwing infants into the sea. But there is very great difference between those customs and the customs of early marriage and forced widowhood. The former customs were cruel and opposed to the natural religion of man; the latter are not only not so, but seem, on the contrary, to be based on wisdom and sound judgment. Mr. Malabari is therefore acting improperly by getting up an agitation in England on the subject of Hindu marriage. That agitation will most probably produce no result. But if it does produce any result, it will be of a mischievous character. It may be that Mr. Malabari has the good of the Hindus at heart, and he deserves their thanks for that reason. His perseverance is also praiseworthy. But he does not seem to find that his efforts for the good of the Hindus are doing them harm. He belongs to a different nationality and professes a different religion, and he is also ignorant of the manners and customs of the Hindus. That he has taken upon himself the task of reforming the marriage customs

EDUCATION GAZETTE,
Sept. 19th, 1890.

The rumoured oppression of Hindus in Rohtak.

Mr. Malabari's marriage agitation.

of the Hindus is either because he imagines those customs to be injurious, or because he has been induced to believe them to be such by the representations of inexperienced Hindu youths, who want to see the customs of their society reformed.

PRATIKAR,
Sept. 19th, 1890.

44. The *Pratikár*, of the 19th September, says that it would not be prudent to raise the age of consent in a tropical country like India, because the present

The age of consent.

age limit has produced evil results in an individual case. Hindu customs have been tried by time and experience, and any attempt to change them would be little short of madness. It is true that early marriage has become a very prevalent custom among the Hindus, but the mischief it does is not a greater mischief than adultery—a mischief which is sure to increase with the raising of the age of consent to fourteen years. The proposed legislation, instead of doing any good, will only create new evils. Will any Hindu or Mahomedan, or even Christian, ever consent to have his daughter examined by a medical man with a view to ascertaining whether she is of proper age to cohabit with her husband? And to the Hindus the proposed legislation will be particularly annoying; for no Hindu will, the laws notwithstanding, ever keep his daughter unmarried till the age of fourteen; and if he marries her before that age, and then invites his son-in-law to his house, as he will most probably do, there will be nothing to prevent people bearing him a grudge from giving information to the police about the girl and her husband being under the same roof. And how shall he save his honour if he is required to adduce evidence to show that his daughter did not cohabit with her husband? Any such law will, therefore, also open up a new source of unlawful gain to the police.

SAMAYA,
Sept. 19th, 1890.

45. The *Saaya*, of the 19th September, says that the Government of India has now adopted a strange policy in governing this country. This policy is hateful and reprehensible in the extreme.

Quarrels between Hindus and Mussulmans.

It is the policy of creating a breach between Hindus and Mussulmans. Fear and distrust are at the bottom of this policy. Government trusts neither Hindus nor Mussulmans, and is anxious to prevent a union between the two peoples, lest such union should make them politically strong. Government saw that the Mahomedans were lagging behind the Hindus in education and general prosperity, and it therefore took its stand by their side and began to excite them against the Hindus. The consequence was that foolish Mahomedans began to behave improperly towards the Hindus with the object of pleasing the Government. This statement of the case is not a fanciful one: it is based on facts witnessed by the editor in person. If enquiries are made, a European official will be found at the root of every quarrel between Hindus and Mahomedans. There were, for example, European officers at the bottom of the quarrels which took place between the two peoples last year at Rhotak and Dinapur, and have taken place between them this year at Durbhunga. This year, too, there was a fearful occurrence at Rhotak during the celebration of the Mohurram. And it will be seen from the published accounts of the occurrence how the officials of Government then fanned into flame the fire of enmity which was raging between the two peoples. The Mahomedans of Rhotak slaughtered cows near a Hindu temple and on the public roads in the Hindu quarters. This they would not certainly have done if they had not been encouraged to do so by the officials of Government. The Mahomedans had separate places assigned to them for slaughtering cows, and they were prohibited from slaughtering cows elsewhere. Under these circumstances, no just official of Government would have permitted them to slaughter cows in the Hindu quarters. But the Rhotak officials not only permitted the Mahomedans to

do that, but also committed gross oppression on the Hindus. People hearing of this oppression would naturally think that they are no longer living under British rule. Everybody will be astonished to learn that 23 respectable native gentlemen were made special constables by order of the officials, and had to witness, in that capacity, the slaughter of 198 cows! It is difficult to believe this: nay, one cannot conceive even in dream that such oppression can take place under English rule. But it is nevertheless true—as true as the rising of the sun every day. And the oppression did not end here. A correspondent of the *Amrita Bazar Patrika* says that on the occasion of the last Mahomedan celebration at Rhotak, the Hindus were even compelled to drink water touched by Mahomedans, and to carry tazias. Now if the ill-feeling which the Mahomedans displayed towards the Hindus at Rhotak had been a spontaneous and voluntary exhibition, similar exhibitions would have been witnessed in all other parts of India also. And the very fact that similar exhibitions are not met with elsewhere shows that it was the European officials of Rhotak who fomented ill-feeling between the two peoples at that place. Look at the Native States of India. There the two peoples not only do not quarrel with each other, as they do under English rule, but enjoy each other's friendship. To turn to the Rhotak case. Though the Hindus of Rhotak were humbled, degraded and subjected to such gross ill-treatment, they bore all that in silence. But notwithstanding this forbearance, they have been required to bear the cost of the special police which has been quartered in their city. In the first place, this special police is unnecessary, and, in the second, its cost should have been charged on both Hindus and Mussulmans. Though the officials are thus carrying matters with a high hand, yet the Government is silent. Is it not just, under the circumstances, to throw the blame on the Government? Hindu festivals have no connection with Mahomedan festivals; and yet the two peoples often quarrel with each other at their festivals. But no such quarrels take place between the two hostile Mahomedans sects, Shias and Sunnis. Does not this fact also show that these quarrels between Hindus and Mussulmans have their origin in the policy of dividing the two peoples which has been adopted by the Government?

46. The *Sudhákár*, of the 19th September, says that the evidence given by the Magistrate of Durbhunga in the cow-killing case at that place clearly shows how the Hindus are oppressing the Mahomedans. The Durbhunga affair alone proves beyond doubt that the Hindus have resolved to trample the Mahomedans under their feet. The following facts also prove this:—

SUDHAKAR,
Sept. 19th, 1890

(1) A number of Hindus suddenly attacked some Mahomedan butchers who were bringing cows into the town for sacrifice on the occasion of the last Eed festival. The Mahomedans were severely beaten and their cows forcibly taken away. The case is pending before Baboo Chandrabhusan Chakravarti, Deputy Magistrate of Durbhunga. Of the three offenders who are in hajut in connection with this case, one is a Brahmin.

(2) A number of Hindus attacked and beat a Mahomedan during the last Eed festival, and forcibly took away the bundle of clothes he was carrying. This case, too, will soon come into Court.

The Hindus, it would seem, are determined to exterminate the Indian Mahomedans. And if the Mahomedans remain indifferent any longer, the consequences will be very serious. They should, therefore, without delay direct the attention of Government to this matter.

SUDHAKAR,
Sept. 19th, 1890.

47. The same paper has the following anent the withdrawal by the plaintiff of the suit brought by Mir Musarraff Hossein, of Tangail, in the Mymensingh district, against Maulavi Naimuddin in the local

Munsifi :—

Thanks to the glory of Islam, the Mahomedans of Bengal, though now devoid of all vitality, roused themselves like the injured lion when their sacred religion was insulted, and were all life and energy once more. The most pleasing circumstance connected with the case is that the whole educated Mahomedan community, from the University graduates to pathsala lads, lost themselves in religious zeal, and did their best to collect subscriptions to help the Maulavi. This case conclusively proves that the Mahomedan religion is still full of vitality. Much has been written and said against the Hindu religion and against Hindu manners and customs; but the Hindus never defended their religion and customs with such enthusiasm as the Mahomedans have displayed in this case. The writer has no doubt that the seemingly lifeless Mahomedan will, if once roused, easily shake off the load of lethargy which has been pressing upon him for centuries.

The Mir Saheb has withdrawn his suit, and has expressed repentance for his error, asking forgiveness of the All-Merciful. He has also asked the forgiveness of the Mahomedan community, and has promised not to republish his "Go-jivan." On the other hand, the Maulavi Naimuddin has also begged the Mir Saheb's pardon for any improper language he may have made use of against him, and has promised not to republish his "Go-kánda."

SUDHAKAR.

48. The same paper says that Hamid Shikdar and others of Jessore having sacrificed cows this year in accordance with the practice which has prevailed since the Bengali year 1256, their zemindars, the Poddar Baboos of Bakchar in the same district, had them and other members of their families brought before them by force, and made them sign an engagement to the effect that they would not sacrifice cows any more. The writer remarks that the zemindars of Bakchar have been able to make this display of their power only because the Shikdar family are now in a state of decline.

SUDHAKAR.

The *Sáraswat Patra* and the Rajas of Bhawal.

49. A correspondent writes to the editor of the same paper as follows :—

I cannot express the delight with which I perused your article headed "What is to be done now?" in the issue of the *Sudhákár* for the 29th August last (see R. N. P., 6th September 1890, paragraph 57). It is after a long time that such words are heard from the mouth of a Mahomedan. May the Almighty God preserve for ever the fire in your bosom and deliver the Mahomedan community through your means from the attacks of its enemies.

The paragraph which appeared in the *Sáraswat Patra* in reference to the above article of yours (see R. N. P., 13th September 1890, paragraph 55) is so written as to convict its writer in his own words and to convict the Rajas of Bhawal. And if anybody has still any doubt left in his mind, he has only to go to Bhawal to see whether the Rajas of that place do or do not oppress the Mahomedans. The Mahomedans of Bhawal cannot offer cows in sacrifice. And a Mahomedan who sacrificed a cow was once so severely beaten by Baboo Kaliprasanna Ghosh, and the members of his zenana were so oppressed by the Baboo's men, that he had to leave the place and settle elsewhere. The Baboo also sold all his property and himself took the proceeds of the sale. Such oppressions often take place in Bhawal; and the Bhawal Mahomedans can perform no religious ceremony of theirs. They are, indeed, so oppressed that not one among them is found to possess a good house. The land which can be rented in any other place for eight annas

cannot be secured by Bhawal Mahomedans for less than two rupees or two rupees and eight annas. And there is besides no end to the pleas on which money is extorted from these Mahomedans. No one dares to bring these facts to the notice of Government, because the power of the Bhawal zemindars being absolute, it is impossible to prove them. If the Government makes an enquiry, any one who receives from it assurances of safety will bear testimony to these facts. The manager, Baboo Kaliprasanna Ghose, has, with the view of hiding his bad name and providing his son-in-law with an occupation, started the *Sáraswat Patra* at the expense of the zemindars. And that is why the *Sáraswat Patra* has commenced praising [the Bhawal zemindars] by way of pooh-poohing the *Sudhákár's* truthful statement. I hope you will not for that reason forget your duty and bring disgrace upon holy Islam.

50. The *Surabhi-o-Patáká*, of the 19th September, makes the follow-

Government and quarrels between
Hindus and Mussulmans.

ing observations in an article headed "A piece of good advice":—

SURABHI-O-PATAKA,
Sept. 19th, 1890.

It was the policy of Dupliex to defeat the natives by means of native troops. The French did not approve of this policy, and consequently the Indian empire did not pass into their hands. But it was only because the English hero Clive followed this policy that he obtained the possession of this empire. What was considered a despicable policy by the French and therefore discarded by them was warmly adopted by the English. So greatly do the English differ from the French. One of England's greatest heroes, Nelson, said—"I hate a Frenchman as I do the devil." And it is perhaps because the French cannot sacrifice their manliness for the sake of self-interest, do not break their promises after having made them, and cannot trample justice under foot, that the great English hero became so much disgusted with the French. Be that as it may, it is not our intention to make a comparison between the English and the French. What we propose to do to-day is to point out a few faults of the English in a friendly spirit. The English may have a thousand faults, but still the English rule is beneficial to the Indians. Many Englishmen have themselves admitted that it is the endeavour of the native subjects of the British Government to preserve English supremacy uninjured.

The principle (*mula mantra*) which the English made their fundamental principle when they first entered India is applied by them with or without any necessity at all times. It is true they often get their objects accomplished by causing internal dissensions in the country, but is it proper to follow this policy even when there is no necessity for it? There is need for physic when the body is diseased; should a powerful poison be therefore administered even when the body is healthy?

Some lowminded officials are at present busily engaged in causing internal dissensions in India. They are extremely desirous of seeing that quarrels occur between Hindus and Mussulmans and between Mussulmans and Mussulmans, so that they may become weak. They therefore sometimes side with the Mussulmans and cause them to quarrel with the Hindus, or sometimes they take the side of a particular section of the Mussulman community and bring about differences between the two main communities. These are no fanciful statements. Readers of newspapers are aware that they are based on real occurrences of a not very old date. The English are at present looking on Mussulmans with a more affectionate eye than on Hindus. Let them do so. We are glad and not sorry for it. But what has caused us the greatest sorrow is that the English officials are indirectly laying violent hands upon the Hindu's religion by instigating our Mussulman brethren. They are aware that the Hindu, with whom religion is life, is deeply pained in his heart if his religion is attacked, and still such attacks on his religion are increasing at present. We have on some previous occasions adverted to quarrels between Hindus and Mussulmans

in connection with the cow-slaughter question, and shall to-day refer here to another such incident.

The promise that was made that the religion of the Indians would not be interfered with is not observed in all cases. This has been very clearly seen this time at Rhotak. Twenty-three Hindus were compelled to indirectly take a part in cow-slaughter. Owing to official oppression twenty-three Hindus have been made to lose their caste.

These Hindus were compelled to drink water touched by Mussulmans and to carry the tazzias of the Mussulmans. And severe oppression by lowminded officials have compelled these twenty-three Hindus to lose their caste and religion.

The English say that they will rule India impartially. But it is needless to say that for the sake of self-interest they act contrary to their professions at every step. The Hindu is treated with extreme disfavour, but, on the other hand, see with what liberality the Mussulman is treated. The Christian English gave permission to Mussulmans to kill as many cows as they liked, and they were in a manner informed that, in spite of the Government's special orders (to the contrary), they might slaughter cows anywhere and everywhere. Reader! Do you not see in this a conclusive proof of equal treatment?

The twenty-three Hindus referred to were, by way of separate punishment, made special constables and to indirectly take a part in cow-slaughter. Two correspondents of the *Amrita Bazar Patrika* newspaper have clearly stated that, though five particular places had been by order appointed for cow-slaughter, the order was not obeyed, and cows were slaughtered in the neighbourhood of temples of Hindu gods, in hâts and in bazars. A newspaper published in the North-Western Provinces contains an exactly similar statement. How can we then characterise it as false?

Now we want to ask one question. Whom shall we blame for these dreadful occurrences? Who are to blame—the Hindus or the Mussulmans? Those that have heard the whole story of the present quarrels between Hindus and Mussulmans from the beginning or have witnessed those quarrels are not disposed to blame either of the parties. They blame only certain lowminded officials. We ask, why are not those who commit such offences punished by their official superiors? Now, suppose there is a rule permitting cowslaughter only in certain specified places in the Punjab, and certain officers disregard that rule made by the Government. Why should not these officers be punished? If an officer makes an undue interference with the Hindu's religion and compels anybody to lose his caste, why should he not be punished? But no attempt at redress has ever been witnessed. Why should not this lead us to understand that the Government encourages such acts and that it is indirectly concerned therein?

It will be a grave danger to Government if the idea gets firmly established in the public mind that the Government is breaking promises after having made them and not fulfilling pledges given by it. It is for this that we repeatedly ask Government to enquire into these matters and to punish the offenders.

SURABHI-O-PATAKA,
Sept. 19th, 1890.

51. The same paper says that the Calcutta Health Association has petitioned the Government for the raising of the age of consent in the case of Indian

The age of consent.

girls. Though the writer is in favour of raising the age of consent, he cannot but consider an expression of opinion on this subject by the leaders of the Association, who are quite ignorant of Hindu manners and customs, as an unjustifiable interference. This is just the sort of interference which the Hindus would be guilty of if they were to express any opinion on any question relating to the reformation of English society. The

writer believes that if Government ever raises the age of consent by legislation, it will not be guided by the opinion of the Health Association or of Mr. Malabari, but by the opinion of the Hindus and Mussulmans. Everybody perhaps will admit that the raising of the age of marriage is more desirable than the raising of the age of consent. Indeed, the writer believes that no good will be done by a law raising the age of consent if the age of marriage is not also raised. But the writer does not think it proper that recourse should be had to State interference for making this last reform. The system of early marriage is gradually dying out of itself in the country.

52. The same paper cannot understand why the English, who once observed strict religious neutrality in this country, have now begun to wound Hindu feeling at every step.

SURABHI-O-PATAKA,
Sept. 19th, 1890.

Cow-slaughter in the Punjab. For some years past English officers have been wounding the feelings of the Hindus by encouraging Mussulmans to slaughter cows in the presence of the Hindus and near their temples. It is said that on the occasion of the *Bakreed* festival this year, the Hindus in Rohtak were, in consequence of the arrangements made by the officials, compelled to witness the slaughter of cows. In order to prevent a disturbance of the peace, the officials singled out Hindu constables to keep the peace at the places of slaughter. But the agony which these Hindu constables suffered at the sight of the horrid spectacle of cow-slaughter is inexpressible. Have the officials forgotten the disaster that was produced by greased cartridges? The Hindus of the Punjab are not likely to silently endure such treatment for ever. The writer therefore requests the Government to take steps to suppress the fire which the lower officers are kindling.

53. The *Jaum Jahanomah*, of the 19th September, requests the Government to grant the prayer of Prince Khurshid Mirza Jahan Kadar, grandson of the late Nawab Wajid Ali Shah.

Prince Khurshid Mirza Jahan Kadar.

JAUM JAHANOMAH,
Sept. 19th, 1890.

54. The *Aryavarta*, of the 20th September, says that a comparison of the sentences passed on the Mahomedan offenders in Kakurtola and on the Hindu offenders in Durbhunga clearly shows that the Hindus are more severely dealt with by the courts than the Mahomedans.

ARYAVARTA,
Sept. 20th, 1890.

As cow-slaughter is considered a heinous sin by a Hindu, the writer fails to see why the Hindu zemindars should be blamed if they prohibit their Mahomedan ryots from slaughtering cows within their zemindaris.

55. The *Bangabasi*, of the 20th September, says that the Lieutenant-Governor is timed to arrive at Darjeeling on the 24th September, so the rumour that His Honour would visit the afflicted districts is quite false, as everybody thought that it would be.

The Lieutenant-Governor's rumoured visit to the afflicted districts.

BANGABASI,
Sept. 20th, 1890.

56. The same paper says that it is not known how far the reports about the oppression of Hindus in Rohtak are correct. But even if a small part of the oppressions said to have been committed were

The rumoured oppression of Hindus in Rohtak.

BANGABASI.

really perpetrated on the Hindus, the matter must be a very serious one indeed. It is the powerful English rulers themselves who alone know why they are committing such oppressions or suffering them to be committed. But they should remember that such display of power over the Indians cannot be always made with impunity. Who can say that such power will not be subverted by some danger from an unexpected quarter? The Hindu is now weak in physique, and is therefore trampled under foot by others. He will now brook every oppression in silence. But as regards the oppressors, their conduct will only serve to lower them in the eyes of the oppressed. And would that be a desirable thing?

BANGABASI,
Sept. 20th, 1890.

57. The same paper says that the tehsildar of Brindabun in the North-Western Provinces attached and sold the moveables belonging to a Hindu temple in Brindabun in execution of a notice of sale for arrears of rent due to Government on account of a mehal in Mathura, the profits of which were at the disposal of the gods. It is said that the Panda of the temple prayed for two hours' time to procure the money, but the tehsildar, disregarding his prayer, ordered a Mussulman chuprasi to enter the temple and take possession of the gods which might be found there. The money was instantly paid, and the tehsildar had not to sell the gods for the recovery of his demands. The legality of the tehsildar's procedure is not questioned; all that the writer wants to point out is that the action of the tehsildar wounded the feelings of the Hindus. It is the rash and thoughtless conduct of its inferior servants that holds up the Government to the execration of the people. It is hoped that the Lieutenant-Governor of the North-Western Provinces will make a proper enquiry into the matter and punish the tehsildar if he finds him guilty.

BANGABASI.

58. The same paper says that the Calcutta Health Society, composed of Europeans, Eurasians, and some scape-grace traitors to their country, is unable to tolerate the barbarism of the early-marriage custom and *garbhádhan* ceremony of the Hindus, and has, therefore, with the object of civilising the people of India by dint of legislation, presented a petition to the Lieutenant-Governor praying His Honour to raise the age of consent. None can tell what the result of this petition will be. But this much is almost certain that the Government will not knowingly kindle a conflagration throughout the country. It is true that the Indians are subject to the English, but that is no reason why the English rulers should disregard the feelings of the millions of Indians. A slighter cause than this kindled the fire of the Sepoy Mutiny in 1857, and though thirty-three years have elapsed since that event, and the Indians have become still more emasculated during that period, yet it should be remembered that even the most contemptible worm will sting the man that treads upon it. The people have every confidence in the Government, but they fear lest the cunning devils should induce it to believe that their own representation is the representation of the country. The opinions expressed in newspaper articles or in speeches by a few dozens of ill-educated pseudo-patriots are not certainly the opinion of the whole country. It is a most horrible thing to force social reform on a people and then to say falsely that the people themselves desired it. The men who can do this are veritable cowards and deserve to be treated with the utmost contempt.

BENGAL EXCHANGE
GAZETTE,
Sept. 20th, 1890.

59. *The Bengal Exchange Gazette*, of the 20th September, says that Messrs. Nolan and Cotton, Secretaries to Government, have gone to Darjeeling, where they will be joined by the Lieutenant-Governor on the 24th instant. Thus while there is wailing in the country on account of the floods, the officers of Government are enjoying themselves on the hills.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 20th, 1890.

60. The following is written by Baboo Lalmohan Ghosh, of Mymensingh, in the *Dainik-o-Samachar Chandrika*, of the 20th September:—

The rulers are foreigners and aliens, and their social manners and customs are the very opposite of those of the Indians. And then there are the persistent goading by the missionaries and by men like Malabari and other traitors to their country, and queer interpretations of the shastras by political pandits. It, therefore, argues no little magnanimity on the part of the rulers that they have not yet forced widow marriage and late marriage

on the Hindus, and have not abolished their caste system by force of arms. But although the Government has not openly interfered with the religion and social customs of the Hindus, it is always covertly widening the path on which the Hindus will be led towards their ruin. No wonder, therefore, that the mind of the Hindu should become more and more uneasy every day. The Hindus cannot yet believe that the Government will really undertake any reform at the instigation of infatuated men like Malabari. But there is no knowing that it will not do something indirectly in that direction. The public should, therefore, look sharp while there is time. Seeing how even un-Hindu editors and others pass themselves off as Hindus, and seem to take a pride in being called by that name, it will be no wonder if the Government is misled. It is, therefore, necessary to tell the authorities that as every thing that glitters is not gold, so all who call themselves Banerjis, Gangulis, Ghoses, and Boses are not Hindus.

61. The same paper says that it does not care to exercise itself on the question of Sir Steuart Bayley's successor, for whoever ascends the Thirty-two Thrones becomes a Vikramaditya.

DAINIK-O-SAMACHAR
CHANDRIKA.
Sept. 20th, 1890.

62. The *Sanjivani*, of the 20th September, in a paragraph headed "A horrible conspiracy against the *Amrita Bazar Patrika*," says that it has learnt that a conspiracy is on foot to stop the *Amrita Bazar Patrika*. This is to be brought about, not by legislation or by law-suit. Government intends to stop it by an executive order. The writer cannot believe that the civilised and liberal English Government will adopt the highhanded policy of the Russian Government. It will be matter for congratulation if the information proves false.

SANJIVANI,
Sept. 20th, 1890.

63. The same paper has the following:—

The administration of Sir Steuart Bayley.

Everybody is sorry to hear that Sir Steuart Bayley is going to leave the country in December next in consequence of his appointment as Secretary in the Political and Secret Department of the India Office. No one thought that the Bengalis would have to part with Sir Steuart so soon. He was appointed to the Bengal *musnud* only in April 1887, and people had expected to live happily for the full five years of Sir Steuart's *regimé*. It is a misfortune to the province that His Honour is leaving it prematurely.

SANJIVANI.

The short time that Sir Steuart has been at the helm of affairs in Bengal has inaugurated quite a new era in the annals of the province. During the *regimé* of his predecessor a howl of discontent was heard throughout the country. The civilians were given every indulgence, and those among them who committed wrong acts were allowed to escape unpunished. But the moment Sir Steuart Bayley was installed on the *musnud*, he took up an attitude of strict impartiality; and civilians guilty of wrong-doing have never been so strictly punished as they have been under his administration. Mr. Glazier of Mymensingh, Mr. Beames of the Revenue Board, Mr. Phillips of Rajshahye, and Mr. Beadon of Durbhunga, have all had their deserved punishment. And who can tell how many more have been secretly reprimanded for their misdeeds? His Honour has ruled the country with uprightness and impartiality, making no distinction between natives and Europeans. During his administration the Statutory Civilians have been promoted to high posts. Kumar Gopendra Krishna, Maulavi Ahmed, and Baboos Nanda Krishna Bose, Ashutosh Gupta, and Suryya Kumar Agasti have been placed in charge of districts.

The Self-Government system has been tenderly nourished by His Honour. Had he been opposed to the system, the districts of Bengal would

have seen long before the last of the District Boards. The Local Self-Government Act was passed by Sir Rivers Thompson during the Viceroyalty of Lord Ripon, and only a few of the districts were granted the privilege of having their own Boards. It is only under the present Lieutenant-Governor that the benefit of the system has been extended to almost every district in the province. And almost every municipality is now exercising the right of election. His Honour intended to fully develop the Self-Government system in this province by the establishment of village unions, but that good work will remain undone in consequence of his premature departure from the country.

Sir Steuart Bayley has proved a most able and experienced administrator. He is a friend of the coolies, and a supporter of the movement for securing the elective franchise to the people of India. But he unfortunately leaves the country before people's hopes have been fully realised.

Even the moon is not without spots, and Sir Steuart has his spots. The Jessore indigo affair has tarnished his reputation, but the writer has no mind to refer to that subject now. His past administration of the province has made the Bengalis happy. It is undoubtedly Sir Steuart's sufficient reward that his subjects declare themselves to have lived happily under him. His subjects will ever owe him a deep debt of gratitude for his good government.

GRAMVASI,
Sept. 22nd, 1890.

64. The *Grāmvastī*, of the 22nd September, is glad to learn that Sir John Edgar has regained his health. He will rejoin his duties in November next. The number of highminded officials like him is very small in this country.

AMVAD PRABHAKAR,
Sept. 22nd, 1890.

65. The *Samvād Prabhākar*, of the 22nd September, says that Mr. Mackenzie will be the fittest man to succeed Sir Steuart Bayley if it is intended to give the post to a civilian.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 24th, 1890.

66. The *Dainik-o-Samāchār Chandrikā*, of the 24th September, has the following:—

The age of consent.

The statement made in the *Englishman* newspaper that Government contemplates legislating regarding the age of consent is calculated to alarm all true Hindus. The English Government encroaches by degrees, and a law on the age of consent is very likely to be followed up with a law prohibiting early marriage. The *St. James's Gazette* has, indeed, given to Government the best possible advice in this connection; but Government, it is feared, will not listen to that advice. Government has begun to fear the Congress; and as it knows well enough that most of the Congressists are ardent advocates of social reform, it will probably consider it to be its interest to humour them by legislating against Hindu marriage customs. The Anglo-Indian newspapers are pressing the question of social legislation upon the Government by saying that such legislation is desired by the leading men among the natives. But these Anglo-Indian newspapers need to be told that they themselves pooh-pooh these "leading men among the natives" as nobodies when they discuss their political demands! The men who are no bodies on the political side of the Congress are leading men on its social side! The fact is, these "leading men among the natives" are nobodies, both politically and socially.

Government will commit serious mischief if it interferes in the social customs of the Hindus for the sake of pleasing a handful of renegades and Baboos. Not even twenty thousand out of the whole Hindu population of about two hundred millions belong to the Baboo class, and it would be highly imprudent for the Government to annoy 199,980,000 men for the sake of pleasing the handful 20,000.

URIYA PAPERS.

67. The *Uriya and Navasamvād*, of the 3rd September, complains of want of rainfall in the Balasore district, and states that the cultivating classes are in an anxious state of mind. The *Samvādvāhikā*, of the 4th September, alludes to the same subject in the same way. The *Utkaldīpikā*, of the 6th September, remarks in connection with the same subject that a few seasonable showers of rain may save the standing crop.

URIYA AND
NAVASAMVAD,
Sept. 3rd, 1890.

68. The *Utkaldīpikā*, of the 6th September, draws the attention of the local authorities to the condition of the *Balaram* steamer, belonging to the India General Steam Navigation Company, that plies between Cuttack and Balasore via Coast Canal, and points out that its deck being unprotected, a large number of pilgrims, forming the majority of its passengers every week, are mercilessly exposed to the inclemencies of the weather, which is generally very rough in this season of the year.

UTKALDIPIKA
Sept. 6th, 1890.

69. An akhra (meeting or association of villagers established for the purpose of singing songs or reciting poetry) having been the cause of a murder within the Remuna outpost of the Balasore district, the same paper suggested that the police ought to keep itself better informed in future of the doings of such *akhra*s in different parts of the division.

UTKALDIPIKA.

70. The same paper expresses great sympathy with that article of Mr. Bradlaugh on the state of Indian finance, wherein he points out that India under the Queen is not better supervised than was India under the Company, and that the public debt of the Indian Government is increasing every year, notwithstanding a large amount of increase in the Indian revenue.

UTKALDIPIKA.

71. The *Uriya and Navasamvād*, of the 10th September, sounds a note of alarm by writing an article headed "The impending scarcity," while its contemporary, the *Samvādvāhikā*, of the 11th September, joins it by writing an article headed "There is no more safety." The former points out that the paddy crop in the Simulia outpost of the Soro thana of the Balasore district is about to die for want of water; that the important embankment, named Mahuri, situated at the junction of the Kansbans and Gourpara rivers, which has been negligently thrown out of repair, ought to be repaired without delay, as that step, if adopted, will divert the water of the Kansbans and thereby supply water to forty or fifty outlying villages; and that the authorities of the district ought to move about in the interior, watching carefully the course of events and adopting, when necessary, measures to avert any danger or evil that may arise. The latter compares the state of the weather at the present moment with that which preceded the terrible famine of 1866, and says that, while in 1866 the rains ceased from the 17th Bhadrava, in the present year they have ceased from the first of that month. Both the papers, however, agree in the opinion that a few seasonable showers of rain in the present week must drive away all apprehensions of danger on this score. The *Samvādvāhikā* further learns that a quantity of arable land is lying uncared for in the States of Mayurbhanj and Nilgiri, and that the state of the paddy crop in these States is not a whit better.

URIYA AND
NAVASAMVAD,
Sept. 10th, 1890.

72. The *Utkaldīpikā*, of the 13th September, and the *Samvādvāhikā*, of the 11th September, regret the death of Mr. Beadon, who was for some time a very able and popular District Magistrate of the Balasore and Cuttack districts, and are of opinion that the Durbhunga Temple case might have something to do with his illness in England that ended so fatally.

UTKALDIPIKA,
Sept. 13th, 1890.
AND
SAMVADVAHIKA,
Sept. 11th, 1890.

UTKALDÍPIKA,
Sept. 13th, 1890.

73. In referring to the suggestions made in connection with the subject of police reform, the *Utkaldípiá*, of the 13th September, points out that it would be more

Police reform.

in conformity with the spirit of Local Self-Government to place the village chowkidars under the control of the villagers than to place them under the control of the regular police.

ASSAM PAPERS.

SILCHAR,
Sept. 8th, 1890.

74. The *Silchar*, of the 8th September, has learnt from the *Sanjivani*, newspaper that Mr. Quinton, the Chief Commissioner of Assam, is opposed to the alteration of the coolie law. He is opposed simply

Mr. Quinton, Chief Commissioner of Assam.

because he has no personal knowledge of the condition of the coolies, and takes the statements of his subordinates on the subject on trust. Indolent men do not like agitations and alterations, and are always for letting things alone. The writer has seen all the Chief Commissioners of Assam from Colonel Keatinge to Mr. Quinton. When Mr. Elliott started on his mofussil tours everybody, from the Deputy Commissioner down to the peons, seemed to be seized with consternation. Sir Steuart Bayley and Sir Dennis FitzPatrick were model rulers like Rama. But Mr. Quinton's mofussil tours causes no awakening among his officials, who go on sleeping as usual. This is so because the Chief Commissioner will not take the trouble to see anything, and is satisfied with the smooth appearances which things are made to wear by some of his officials.

SILCHAR.

75. The same paper says that there is a large number of destitute people in the town of Silchar. The condition of these homeless and infirm people is such as to draw tears from one's eyes. The local

An asylum for destitute people in the town of Silchar.

municipality should construct an asylum, where these destitute people can take shelter in the present rainy season.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 27th September 1890.